

# Massillon Independent.

VOL IX--NO 25 MASSILLON, OHIO, DECEMBER 13, 1871. WHOLE NUMBER. 441.

**MASSILLON BUSINESS CARDS.**  
**BANKS.**  
**Union National Bank,**  
MASSILLON, O.  
WILEY RUSSELL, WM. O'LYMONDS,  
President. Cashier.  
**First National Bank,**  
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I. STEESE, Pres.; S. HUNT, Cash.  
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P. L. BALDWIN, Attorney-at-Law, Massillon, Ohio. Office in Opera Block. Collections promptly made, and all business carefully attended to.  
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Drs. GEROLD & McCULLOUGH—Office Opera House, Massillon. Office hours 8 till 9 a. m.; 1 till 2 p. m.; and 7 till 8 p. m. Residence at Dr. Gerold corner Mill and Tremont streets, residence of Dr. McCullough East at near Main st.  
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T. J. REED, M.D.—Office corner of Main and Hill streets. Office hours 7 to 9 o'clock a. m., 12 to 2, and 8 to 9 o'clock p. m.  
A. R. BOWERS, Physician and Surgeon, Canal Fulton, O.  
Dr. A. HOUTZ, Physician and Surgeon, Canal Fulton.  
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Office hours 8 to 10 a. m., 1 to 3 p. m., 7 to 9 p. m.  
**DRUGGISTS.**  
JOSEPH WATSON, Druggist, Main street, keeps constantly on hand Oils, Paints, Varnish, Glass, Drugs, Medicines, Brushes and Wall and Window Papers, &c.  
EDWARD KACHLER, Druggist and Book-seller, Main street, dealer in Books, Drugs & Medicines, Oils, Paints, Varnish, Glass, Perfumery, Patent Medicines, School Books, Wall and Window Papers, Lugs, Stationery  
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E. CHIDESTER, Dentist, Office over Hamburger & Son's store, Main street. All operations in dentistry warranted, and terms as low as those of any other dentist in Stark or Wayne county. Gutta percha or hard rubber work done in the best style with Hayes' celebrated High Pressure Vulcanizer.  
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H. K. DICKEY & CO., Wholesale Grocers & Tobacco Dealers. Sell to the trade only. Exchange Place, Massillon.  
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**LUMBER**  
MANUFACTURED TO ORDER,  
—Oak, Beech, Maple, Walnut, Elm—  
Also Fire Wood always on hand, delivered at all parts of the city.  
Leave your orders at my office, Massillon Excelsior Works—813 JAS. BAYLIS.  
Lumber Yard.—M. A. BROWN is prepared to fill bills at Cleveland prices, freight added, on short notice. Full stock of Pine Timber and Lumber, Flooring, Siding, Ceiling, Barn Boards, Battens, Shingles and Lath, in short everything in the lumber line. Opposite Massillon depot.  
D. R. ATWATER & CO., Forwarding and commission Merchants, and Dealers in all kinds of country Produce Warehouse in Atwater block, Exchange place.  
W. F. RICKS & BRO., Dry Goods Merchants, Massillon, O.  
MYERS & WILLISON, Manufacturers of Hubs, Spokes and Rims for Wagons and Carriages. Planning and Matching done to order. North Erie street.  
MASSILLON FURNACE—J. P. Burton, Proprietor—Manufacturer of Foundry Pig Metal, similar in quality and equal in every particular to Scotch Pig. Also, Massillon Coal for sale.  
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JOHN A. YOUNG, Auctioneer, is prepared to attend to all calls in his line of business. His terms are easy, and customers will find it to their advantage to secure his services. Inquire at this office. 339 1y  
We can't be undersold, and we mean business. Just call and see, Kelley & Brown. 411 f  
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**SIMMONS' LIVER REGULATOR.**  
THE symptoms of Liver Complaint are uneasiness and pain in the side, sometimes the pain is in the shoulder, and is mistaken for rheumatism. The stomach is affected with loss of appetite and sickness, bowels in general constive, sometimes alternating with lax. The head is troubled with pain, and dull, heavy sensation, considerable loss of memory, accompanied with painful sensation of having left undone something which ought to have been done. Often complaining of weakness, debility and low spirits. Sometimes many of the above symptoms attend the disease, and at other times very few of them; but the liver is generally the organ most involved. Cure the liver with  
**Dr. Simmons' Liver Regulator,**  
A preparation of roots and herbs, warranted to be strictly vegetable, and can do no injury to any one. It has been used by hundreds, and known for the last 40 years as one of the most reliable, efficacious and harmless preparations ever offered to the suffering. It is taken regularly and persistent-ly it is sure to cure Dyspepsia, Headache, Jaundice, constiveness, sick headache, chronic diarrhoea, affections of the bladder, camp dysentery, affections of the kidneys, fever, nervousness, chills, diseases of the skin, impurity of the blood, melancholy or depression of spirits, heartburn, colic, or pain in the bowels, pain in the head, fever and ague, dropsy, boils, pain in the back, &c. Prepared only by  
**J. H. ZEILIN & CO.,**  
Druggists, Macon, Georgia.  
For sale by E. KACHLER, Massillon, O. Wholesale by STRONG & ARMSTRONG, Cleveland, O.  
Price, \$1; by mail, \$1.25.

**Jas. T. Brady & Co.,**  
(Successors to Jones & Co.)  
Corner Fourth & Wood streets,  
PITTSBURGH, PA.,  
**BANKERS,**  
Buy and sell all kinds of  
Government Securities,  
Gold and Silver Coupons.  
Six per cent, interest allowed on deposits subject to check.  
Money loaned on government bonds.  
Bonds registered free of charge. 373-1y  
EDWIN JARVIS, Justice of the Peace  
Notary Public, and Conveyancer: also Canal Collector, Massillon, O. Office—At water's Block, over McCullough & Reed's grocery store, next to the canal. 365

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Killing & Co.,  
MANUFACTURERS OF PARLOR, HEATING AND COOKING STOVES.  
Plows, Pumps, Car Wheels, Bells, and Castings Generally.  
STATIONARY AND PORTABLE STEAM ENGINES, AND CIRCULAR SAW MILLS.  
Prompt attention given to repairing Mills, Engines, and Machinery of all kinds.  
**IRON BUILDING MATERIAL,**  
Columns, Caps, Sills, &c., furnished to order.  
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Earth Closet Company  
JOHN HOSKIN, General Agent for Ohio, Western Pennsylvania, &c.  
Patent Dry Earth Closets in Walnut or Ash Cases.  
Patent Dry Earth Apparatus for Fixed Closets or Privies, either Pull-up or Self-acting.  
The Dry Earth Closet is a successful substitute for the water closet, being cheaper, less liable to get out of order, and positively free from odor. Suitable for dwelling houses, sick chamber, merchants' offices, factories, schools, railroad depots, hospitals, prison cells, &c., &c. Call and see them at the Massillon Excelsior Works. 813-1y  
Agents wanted in every town.

**A. HARSH,**  
WHOLESALE DEALER IN  
Notions and Fancy Goods,  
AND MANUFACTURER OF  
Umbrellas and Parasols,  
Corner Main and Factory streets, Massillon, O.  
Repairing promptly done 323

**T. R. Richmond,**  
Dealer in Pine Lumber, Shingles, Lath, dressed Flooring and Siding, Bill Lumber, wide and common, Barn Boards, Fencing, Box and Second Pine, which will be disposed of on very reasonable terms. Lumber Yard on Erie st., opposite Tremont House, Massillon, where I will be glad to wait on customers who desire anything in the lumber line.

**Merchants, Farmers**  
And all others who may want to purchase  
**FLOUR AND FEED**  
by wholesale or retail can be accommodated by calling on George Heppard, at the mill known as the Earl mill. Flour and feed delivered to all parts of the city and country. Corn on the cob chopped every Saturday.  
**Custom Work**  
done at short notice and on reasonable terms. Satisfaction guaranteed. Give me a trial.  
GEO. HEPBARD.  
July 23, 1871-1y.

## INDEPENDENT.

A short time since we gave extracts from the lecture by Dr. Metz, of this place to the students of the medical department of the university of Wooster. Doubtless these were read with that interest which their importance demands. Below further extracts are given all of which are equally entitled to the attention of our readers. We commend them to the consideration of all.

But simply to prescribe drugs is by no means the sole function of the medical man. The relations of the modern physician are most varied and extensive. He ought to be prepared to give counsel in various directions. He ought to be qualified for intelligent information on all matters pertaining to sanitary science. Public medicine will have to be made a study. No state, or government, or city, can afford to dispense with the counsel of the educated medical man. He ought to be qualified to give information regarding the construction of buildings as regards ventilation, heating and light. Recent events prove how much can be done to promote the health of large cities under the guidance of the scientific physician. During the last invasion of New York by the cholera, the infection was literally driven away by the incessant attacks made on it under medical directions, by exclusion, by rigid cleanliness, and by persistent resort to disinfectants.

The physician ought to be qualified to give counsel to families in the choice of occupations for their children. In making such a choice, the character of the physical development, and the perfection of the senses of sight and hearing, must be taken into consideration. He can also give counsel as regards the relations of food to work. Prof. Houghton says that food must be taken in accordance with the demand of the labor to be performed. From vegetable food there is a continuous supply given to the muscles, fitting them for continuous exertion. But for the sudden vigorous muscular efforts, a flesh diet is best, as it stores up in the blood a supply of force capable of being given out instantaneously in exceedingly rapid muscular actions. Our instincts, in fact, lead us to choose fatty or farinaceous food for steady, long continued labor; and for the exercise of sudden vigorous muscular efforts of short duration, a flesh or integument diet is selected.

Thinkers of the present age are mostly pursuing the field of material science, and it is in this direction that their hopes for the welfare and full development of man point. From present appearances, it seems as if the peculiar glory of the nineteenth century will consist in the discovery of many of the laws which help us to unravel the mystery of life. The work so ably initiated by Bichat, in his attempt to arrive at clear notions of the causes and nature of life, by investigating the tissues, or the physical and chemical properties of the minute structures of the body, is being successfully prosecuted. Recently from the laboratories of the microchemists the startling announcement reaches us that the synthesis of some of the living products is effected from their chemical elements. Doctor Acland says: "Chemistry, which used to be chiefly analytical, has now become enthusiastically synthetical. There are virtually no limits to the substances which can be made."

Students sometimes get in the habit of talking with unbecoming levity in the dissecting room. It often has the same origin as whistling in a grave yard—being an effort to keep down certain repulsive feelings and thoughts. Yet its tendencies are bad. Whilst it is right, proper and essential to dissect, the remains of humanity ought to be treated with the utmost respect and decorum. The habit of levity is apt to accompany one out of the dissecting room into the practice of medicine, and if persisted will lead to disregard of human life. There is a growing sin in modern times—that is the disposition to treat lightly, and sacrifice for trivial causes, human life in utero. Of all the products of creation by God, human life is the most precious, the most sacred with which we are acquainted. Crush the thought in its very inception, that would lay hands on the life of a human being! The feeling of awful responsibility connected with medicine and surgery, in their influence on life, ought to be cultivated instead of repressed. Every day's work among the sick and dying ought to make us more conscientious in all that concerns the saving of life.

It our duty to be teachers among the people in another sense. It is a truth in Biological Science that peculiarities are transmitted to posterity. Over active function in the parent, begets increase of structure in the child. It is not only peculiarities in form and visage that are transmitted, but also modes of thinking. The indulgence of vice in the parent begets the structural proclivity to vice in the child. So does the living of a temperate and pure life in the parent beget the structural formation, to enable the child to live a pure life with the greater facility. Vice, in the imagination of the youth, has a romantic fascination. He may yield to temptation hoping to repent at some future day, and thus escape the

consequences in the life to come. The physician tells him that in breaking the natural laws repentance will not save him from punishment. Pollute your blood, and you, your children, and your children's children will suffer the consequences. The dreadfulness of sin can in no other way be made so clear as by pointing out visible corruption of the blood, transmissible to the third and fourth generation, as scrofula, necrosis, tuberculosis, and so on. On the other hand, what induces this law of heredity holds out to young men to keep mind and body healthy, with the inspiring knowledge, that besides the personal happiness arising from living such a life, the greatest possible inheritance will be left to their children—the inheritance of healthy bodies, and mental and moral organizations inclined to wisdom and moral purity.

Maudsley in his great work on the mind, says: "Morel relates the history of one family, which may be adduced as a typical example of the course of degeneration proceeding unchecked, and which may be summed up thus: First Generation—Immorality. Alcoholic excess. Brutal degradation. Second Generation—Hereditary drunkenness. Maniacal attacks. General paralysis. Third Generation—Sobriety. Hypochondria. Lypemania. Systematic mania. Homicidal tendencies. Fourth Generation—Feeble intelligence. Stupidity. First attack of mania at sixteen. Transition to complete idiocy, and probable extinction of the family."

Massillon Nov. 26th. 1871.  
MR. FROST—Mr Grant of Canton thought it very prudent to himself, not to accept my offer of "personal invitation, but instead of that make another flutter before the eyes of your readers, so that none should perceive his great disappointment in this case. As he had neither the manliness to confess his wrongs and neither is able to substantiate his charges, I must be allowed the justice to defend the truth of my quotations against him, so long as he assails them, which I am sure you must think to be right and equitable as publisher.

First about Socrates as the author of the quotation, and that I should find in his Apology more than a mere humble expression of human wisdom and learning. In order to decide his first objection we must tell the reader, that the Apology of Socrates is his own verbal defence held before the tribunal of Athens consisting of 500 men as judges, and before which he was accused of different things as related in the Apology itself by three men called Anytos, Lykon and Meletos. This defence of Socrates is divided into three speeches. The first and greatest was made as a defence against the different charges of his accusers before the judgment of guilty or not guilty was pronounced; the second followed the judgment of guilty by a signal majority of six and in which according to attic law he had the privilege of proposing about a certain kind of punishment preferred by him, and this speech was directed to the whole assembly of judges, and the last followed the final judgment of death by poison, and was alone directed to his friends in the court room. Plato and Xenophon pretended to be merely the reporters of this defence or Apology of Socrates. Now this being the undeniable facts in this case, even a little child, much more men of wisdom, must confess Socrates to be the real author of his defence except if we think Plato and Xenophon, the reporters, who had been revered by all great men in ancient and modern history were dishonest liars. If for instance president Grant would make a speech here at Massillon and if you, Mr. Frost, would faithfully report it, would the authorship of the speech itself fall on you. You would certainly protest and confess it was Grant's. This decides the flurr of Mr. Grant in our favor in the eyes of all honest men. This proves that Mr. Grant let his head in the matter. In regard to his second objection about the Apology of Socrates, he has nothing but assertion without substantiation. For fear it seems that we should think him ignorant of the whole matter, he states that he had read this book many a time and notwithstanding my offer to furnish him the books and that I would verify my quotations to him, he still charges me to be ignorant of the books and unable to verify my quotations. If I invite him to investigate my proof, he does not come and if I quote from the books to controvert his charges he does not believe them. We must charge him therefore publicly of unfairness and falsehood. Certainly such unfair proceedings will only be to his own disgrace. We are certain no one can make fairer offers than we did. We appeal to friend and foe to judge. We herewith renew our offer. Secondly in regard to Alcibiades. It seems finally to admit that such a philosopher and book exists, after we enlightened him upon it, that by denying it further he would expose himself too much. He only crawls around to made attack from another quarter. He says the book is Plato's and fights on that score. He seems so unacquainted with modern criticism, that he even did not learn that the greatest critics of classical literature in Germany deny that it was ever written by Plato, although believed by some. Knowing this I could

not ascribe the quotation. Plato but was obliged to ascribe it to the person to whose name it was ascribed by the book itself. I acted conscientiously and only shallow ignorance can assail me herein. But the main question is, is my quotation true. As Mr. Grant seems to be entirely ignorant of its contents, although he charges me freely with it, we are obliged to publish some of its contents, as closely connected with our quotation. It is a dialogue of Socrates and his scholar Alcibiades and treats on prayer; it begins as follows:  
S. But you seem to be in a mourning spirit and casting your eyes down to the earth as if in deep reflection.  
A. And on what should I reflect, O Socrates?  
S. On what is most important, O Alcibiades as it seems to me, for speak by truths do you not believe, that the Gods to those that pray for private and public affairs, grant one thing and refuse another, and be favorable to one and not to the other?  
A. Entirely so, O Socrates.  
S. Do you not believe that a person must go to work with greater foresight that not one without knowing it prays for a greater evil, at the same time when he believes to have prayed for something good. Therefore it seems to be the best thing to be quiet and to wait till we have learned how we should behave toward God and man.

A. But when will this time come, O Socrates and who shall be my teacher? For very anxiously would I like to know, what kind of a man that should be.  
S. He it is at whose heart your welfare lays enshrined. For we wait for one be it a God or a divinely inspired man who gives information of our duties and as Athens by Homer speaks to Desmedes that takes away the darkness from our eyes."  
Thirdly as regards our quotation of Plato in Phaedon, he is entirely silent this time, but being in no way honest to recall his accusation. Perhaps this silence is one of his salient points that the reader should not see his ignorance and disappointment herein. We possess two editions of Phaedon that of Metzler's in German and that of Charles L. Stanford in English. This book treats of a controversy on the immortality of the soul between Socrates and some of his scholars held during the last days of his prison life. After some considerable controversy Simmias one of the scholars says on page 57 of the English book before me as follows: "To me it appears Socrates and perhaps to you with regard to such matters, that it is either impossible or very difficult to arrive at a certainty in the present life at the same time, that it shows a very imbecile character not to examine in every way into what is said concerning them, so as never to desist until one is quite exhausted in the extent of his research. For in regard to such matters it is necessary to accomplish some one of these things either to learn from others how they stand or find out upon investigation by one's self having laid hold on the very best of human reasonings and the least likely to be confuted to sail through life embarking in this, as one could effect a safer and less hazardous passage in a more secure conveyance than of some heaven sent reason." In the introduction the editor speaks of this last passage, "It will be obtained a full assurance either of some promise or by some divine revelation for that is the only vessel that is secure from danger." Now did Grant ever read this, if not he is ignorant but if he did he speaks wilful falsehood in his assertions. Newton he ought to let alone for according to Brower's Life of Newton, Harper's edition see page 300, 254 and 255, Newton believed in revelation and Trinity. This will suffice to vindicate the truth in my quotations and expose an ignorant unscrupulous assailant, whose historical and philosophical pretensions Shakespeare would call "an idle and most false imposition."

P. I. BUEHL.  
The associated press will do the country a great favor by refusing to transmit a word of news relating to the present views or future intentions of those played out ruffians, Coburn and Mace. Those two ineffable humbugs have gone through the farce of benefits, and prize rings shams quite often enough, and the newspapers of the country have given them already more gratuitous advertising than their merits deserve. Yesterday the country was informed that Coburn is again on the war path, and will challenge his late opponent to meet him for \$5,000 a side in a ring sixteen feet square instead of the ordinary twenty four foot arena. Mr. Coburn probably intends by this to reduce the area of warfare to such small proportions that neither party can run away. All this is, of course the most preposterous, intended for no other purpose than to keep the parties before the public for another term of six months and enable two hulked loafers to get a fat living from the purses of the rapidly narrowing circle of fools whose faith in the manly art still remains unshaken. It is sincerely to be hoped that the associated press will in future treat these worthless with rigid silence. Let the press drop them at once and forever, and they will soon be heard of no more.—Cleveland Leader.

**FAMILY NEWSPAPER.**  
Few persons have any just conception of the extent of their indebtedness to the papers for information they possess or the moral sentiments they cherish. Compared with any past age of the world this is a remarkably enlightened period. A large portion of the people have a considerable share of correct information on almost all topics of any real importance. Religion, geography, history, political condition of the world, astronomy, the important practical features of natural philosophy, something of geology, chemistry as applied to agriculture and the mechanic arts, and many other subjects, are familiarized to the popular mind. Most persons can talk intelligently about them without pretending to learning and research.  
But how did they come by this knowledge? Not at school, nor from books, generally speaking—but picking up, here a little, and there a little, from the family newspapers, in imperceptibly small instalments. Let any one ask himself where he obtained his knowledge of any particular fact. He is "probably unable to tell, because it came silently, unpretendingly, in the newspapers."  
The same is true in regard to our best moral impressions and sentiments. They have been suggested, reiterated and fastened on the mind by the family press. The pulpit does much, parental instruction, in many cases, does much, but the press more than either. Let any reader of a well conducted paper open its pages and consider thoughtfully its contents. There is in a single number sometimes from one hundred and fifty to two hundred separate articles, each one conveying an idea, or a fact, or a sentiment, and stated or illustrated so as to produce an effect in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling and action. Must not all this have its influence upon the reader? We think so.

**HOW TO GET ALONG.**  
Do not stop to tell stories in business hours.  
If you have a place of business, be found there when wanted, or in business hours.  
No one can get rich by lounging in stores and saloons.  
Never "fool" in business matters.  
Have order, system, regularity, and promptness.  
Never buy an article you do not need simply because it is cheap and the man who sells will take it out in trade.  
Endeavor to avoid hard words and personalities.  
Trade is money.  
Do not kick every stone in the path. More miles can be made in a day by going steadily on than stopping.  
Pay as you go.  
A man of honor respects his word as he does his bond.  
Aid, but never beg.  
Help others when you can. But never give what you cannot afford to, simply because it is fashionable.  
Learn to say "no." No necessity of snapping it off dog-fashion, but say it firmly and respectfully.  
Have but few confidants, and the fewer the better.  
Use your brains rather than those of others.  
Learn to think and act for your self.  
Be vigilant.  
Keep ahead rather than behind the times.

**WONDERS.**  
Lewinbeck tells us of an insect seen with a microscope, of which twenty seven millions would only equal a mite.  
Insects of various kinds may be seen in the cavities of a grain of sand.  
Mold is a forest of beautiful trees, with branches, leaves and fruit.  
Butterflies are fully feathered.  
Hairs are hollow tubes.  
The surface of our bodies are covered with scales like a fish; a single grain of sand would cover one hundred and fifty of these scales, and yet a scale covers five hundred pores. Through these narrow openings the sweat forces itself like water through a sieve.  
The mites make five hundred steps a second.  
Each drop of stagnant water contains a world of animated beings, swimming with as much liberty as whales in the sea.  
Each leaf has a colony of insects grazing on it, like cows in a meadow.  
Moral.—Have some care as to the air you breathe, the food you eat, and the water you drink.—Hume and Health.

"If I only had capital," said a young man, as he puffed a ten cent cigar, "I would do something."  
"If I only had capital," said another, as he walked away from a diamond shop, "I would go into business."  
Young man with the cigar you are smoking away your capital. You from the diamond shop are drinking yours and destroying your body at the same time. Dimes make dollars. Don't wait for a fortune to begin with. Our men of power and influence did not start with fortunes. You too, can make your mark, if you will. But you must stop squandering your money and spending your time in idleness.

A Kentucky conversation: "Hi-lo, dar, you darkey, what you ax for that old blind mule?" "Well, I darkey go. I want take thirty dollars." "Thirty dollars?" "I'll give you five." "Well you may have it. I won't stand on thirty dollars in a mule trade."

An intemperate man on his death bed. He sent for a professor of religion, and said to him: "Do you remember of being in such a temperance meeting? I was there. I went for the purpose of singing the pledge. When it was circulated, I kept my eye on you. I thought you knew more about these things than I did, and if it were a good thing, you would give your name and join it. But you did not, and for that reason I did not. And here I am. I am about to die, and I want you to prepare to meet me in judgment."

These words went like a dagger to the professor's heart; and they should pierce the heart of every professor of godliness who stands aloof from the temperance cause. Every one has influence, and it should be on the side of virtue and piety, of God and religion.  
We should not only avoid the appearance of evil, but do all the good in our power. And in this view we should be mindful of our example and influence. Actions speak louder than words.

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"I am hungry," said the grave, "give me food."  
Death answered: "I will send forth a minister of awful destruction, and you shall be satisfied."  
"What minister will you send?"  
"I will send alcohol. He shall go to the disguise of food and medicine, pleasure and hospitality. The people shall drink and die."  
The grave answered: "I am content."  
And now the church bells began to toll, and the mournful procession to advance.  
"Who are [they] bringing now?" said the grave.  
"Al," said Death, "they are bringing a household. The drunken father has led a blow at his wife. He killed a mother and her child together, and then dashed out his own life."  
"And who," said the Grave, "comes next, followed by a train of weeping children?"  
"This is a broken hearted mother who has long pined away in widowhood while her husband has wanted his substance at the tavern. And lo, the home behind, killed by the hand of violence."  
"And who next?"  
"A young man of generous impulses, who, step by step, became dissipated, and squandered his all. My agent turned him out to be frozen in a street."  
"Hush!" said the Grave, "now I hear a wail of anguish that will not be silenced."  
"Yes, it is the widow's cry. It is the only son of his mother. He returned her love, repaid her warning, and a bloated corpse he comes to thee. As thus they come—further than the eye can reach, the procession crowds to thy abodes. And till lured by their chanting cup which I have mingled the sons of men crowd the paths of dissipation. Vainly they dream of escape, but I shut behind them the invisible door of destiny. They know it not, and with song, dance and riot, they hasten to thee, O Grave! Then I throw my fatal spell upon the new throngs of youth, and soon they, too, will be with thee."

**A PITHY SERMON.**  
Many a sermon has been spun out to an hour's length that did not contain a title of the sound moral instruction and counsel to be found in the following brief and pithy sermon from the pen of that witty and racy writer, Rev. Dr. John Todd:  
"You are the architects of your own fortunes. Rely upon your strength of body and soul; take for your motto self reliance, honesty, and industry; for your stars, faith, perseverance and pluck; and inscribe on your banner, 'Be just and fear not.' Don't take too much advice; stay at the helm and steer your own ship. Strike out. Think well of yourselves. Fire above the mark you intend to hit. Assume your position. Don't practice excessive humility. You can't get above your level—water don't run up hill. Put potatoes in a cart over a rough road and the small ones will go to the bottom. Energy, invincible determination, with the right motion, are the levers that move the world. The great art commanding is to take a fair share of the world. Civility costs nothing and buys everything. Don't drink; don't smoke; don't swear; don't gamble; don't tattle. Be polite; be generous; be reliant. Read good books. Love your fellow man as well as you love God. Love your country and obey its laws. Love truth. Love honor. Always do what your conscience tells you is your duty, and leave the consequences to God."

An English traveler describes a mystery called the Creation, which he saw performed at Bamberg, in Germany. According to his account, it was a grotesque affair. Young priests had the wings of geese tied on their shoulders to personate angels. Adam appeared on the scene in a big curled wig and a brocade morning gown. Among the animals that passed before him to receive their names was a Welsh shod horse, pigs with rings in their noses, and a mastiff with a brass collar. A cow's rib bone had been provided for the formation of Eve; but the mastiff spied it out, grabbed it and carried it off. The angels tried to whistle back, but not succeeding, they chased and gave him a kicking, and recovered the bone, which they placed under a trap door by the side of the sleeping Adam, whence there soon emerged a lanky priest in a loose robe to personate Eve.

An intemperate man on his death bed. He sent for a professor of religion, and said to him: "Do you remember of being in such a temperance meeting? I was there. I went for the purpose of singing the pledge. When it was circulated, I kept my eye on you. I thought you knew more about these things than I did, and if it were a good thing, you would give your name and join it. But you did not, and for that reason I did not. And here I am. I am about to die, and I want you to prepare to meet me in judgment."

These words went like a dagger to the professor's heart; and they should pierce the heart of every professor of godliness who stands aloof from the temperance cause. Every one has influence, and it should be on the side of virtue and piety, of God and religion.  
We should not only avoid the appearance of evil, but do all the good in our power. And in this view we should be mindful of our example and influence. Actions speak louder than words.

A Kentucky conversation: "Hi-lo, dar, you darkey, what you ax for that old blind mule?" "Well, I darkey go. I want take thirty dollars." "Thirty dollars?" "I'll give you five." "Well you may have it. I won't stand on thirty dollars in a mule trade."

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